

A Relation
OF SOME
speciall points con-
cerning the State of
Holland.

OR
THE PROVIDENT
Counsellours Companion.

By many reasons shewing, why for
the good and security of the Nether-
land united Prouinces Warre is
~~much~~ better then
peace.

The reason of the title, and of the
Contents of this Booke, is to be seene
in the Preface.

Printed at the Hage by *Aert Murin*
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at the signe of the Bible,

1 6 2 1.





THE high and mighty Prince of Orange,
(vpon the reasons by the Ambassadors,
certaine yeares past, alleadge for the fur-
thering of the expired Truce) made many mat-
ters knowne, which not onely at that time, but
also now, as the case standeth, are much to be
esteemed and accounted of, not for that they
proceede from so mighty a Prince, that hath
deserued so much at the hands of the said vni-
ted Prouinces, but because they are of so great
waight and consequence for our State. And
therefore are truly set out vnder the name and
title of the true and prouident Counsellor: and
hauing reade the considerations, together with
the two Letters written by the said Prince, I
thought according to my meaning and aduice,
(which also is the meaning and intent of all
good Patriots) hereby to strengthen the same.
And to shew that all Treaties of Peace and
Truce, to be made with the King of Spaine,
are wholly vnprofitable for our State, as where-
by the said King onely seeketh to abuse vs, and
suddainly to cast a net ouer our heads: and for
that the feeling and experience of the hurt and
A 2 damage

damage that haue beene induced into these
Prouinces by the afore-said Truce, minister
and giue certaine speciall considerations and
reasons seruing to the same purpose, I also
thought it fit to shew mine (or rather the com-
mon consideration of the said prouident Patri-
ots) and to make it knowne for a warning vnto
all men, vnder the title of the prouident Coun-
sellours Companion. Take it in good part,
reade and consider it well; for it concer-
neth the waightiest and greatest
meanes of maintaining of our
State, and the welfare both
of vs, and our neigh-
bours.

28 VR 59

TO ALL THOSE
THAT LOVE AND
wish the freedome and welfare of
the vnited Netherland Prouinces,
prouidence and courage.
&c.



*Prouidence by vs in Holland, is called the mother of wisdom: and it is true, for hee that is not proud-
dent, and looketh not narrowly what good or euill may ensue upon his enterprises; how can hee deale or proceede wisely in any important affaires? It agreeth with the words of the most puissant King Dauid, and the most wise King Salomon his sonne, which are, that the feare of the Lord is the beginning of wisdom, for true prouidence consisteth in the feare of the Lord. But I will not urge it so farre, leauing that to Deuines, although euery Christian for his owne particular, in all cases and occasions must ground his workes and actions upon the feare of God: onely at this present I will speake of humane and politique prouidence, in as much as that wee thereby may prouidently foresee that which in our actions and dealings is fit to be foreseene and preuened.*

MEN at this time speake of very great matters, whereon the speciallest and greatest welfare of these Countries depend: and for that these Countries by meanes of the 12.yeaes truce, haue enioyed (I know not) what kinde and manner of peace, therefore we are afraid to enter againe into warre. To entreate of peace, there is likewise much consideration to be had, when we note and remember what an enemy we haue. Hereupon we and our fellow Citizens and Inhabitants make, and haue many and diuers considerations and discourses, what is best and most conuenient for vs, either peace, continuation of Truce, or Warre. Heerein prouidence and foresight is most requisite and necessary, thereby to consider the consequences and inconueniences that euery one of these three bring with them.

The name of peace is a beautifull thing, and peace it selfe is much fairer: no man is ignorant, that it is the most beautifull, the most profitable, and the most pleasantest thing that can be imagined by man. He that wisheth, desireth and preferreth, warre before peace, is not onely voyde of naturall loue, but also of nature it selfe: But the ground thereof in our State, is so deepe and profound, that wee cannot finde out, nor conceiue the reasons whereupon to ground the foundation of peace with our Enemies.

Of late our Enemy offered peace vnto vs, laying the foundation thereof, vpon the acknowledging of naturall Princes: what that meaneth, looke into the notes made vpon the propositions of *Peckius* his Ambassadour. We to the contrary maintaine, that

we

we can by no meanes enter into any treatie of peace, vnlesse we be first acknowledged to be a free and so- ueraigne State, whereunto no man can make any claime. The Enemie will not yeeld thereunto, nei- ther can he be admitted to doe it, for he vnderstands and pretends that it is his inheritance, which vnlaw- fully and by force is taken from him. Wee neither must nor can loose our freedome, vnlesse we will vt- terly ouerthrow our State, and thereby acknow- ledge our selues to be Rebels, and to haue committed high treason, because absolutely wee denied and re- fused for euer to be Subiects vnto the King of Spaine and is heires: So that herein consisteth the greatest point of the controuersie betweene vs and our Ene- mie: hee affirming himselfe to be our Soueraigne Lord, and we esteeming him to be our arch Enemie. Therefore in the Treatie of the 12, yeares truce now past, hee dealt most cunningly and craftily with vs, ~~wherein it seemes that hee did not truly meane nor acknowledge that wee were a free State, but dealt with vs,~~ wherein it seemes that hee did not truly meane, nor acknowledge that we were a free State, but dealt with vs as with free Countries, whereunto hee made no pretence. This then being most appa- rant, it followeth that wee must looke into the na- tures both of Truce and Warre.

They that seeke to diuert vs. from entring into Warre, speake of nothing but Truce, setting Peace aside, as being wholly out of hope thereof.

Then let vs consider three things, that may be af- firmed to be in this truce: First, the nature & essence of the truce, Secondly, the fruits and benefits of this
truce,

truce. And thirdly, the marke whereat the Enemie aymeth in this truce.

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 First, truce is nothing else but an abstayning from, and a discontinuance of Armes for a time, in such manner, that truce being at an end, wee must begin warre againe: If no peace be made, during the time of truce, Peace is found not to be obtayned, then let truce be made, for as long a time as wee will, yet at the end thereof, we must begin warre againe, vnlesse we will bring our selues and our posterity vnder the Spanish yoake. For how long a time shall wee make a truce? vntill his Excellencie by death may chance to be taken away from vs, our old and experienced Colonels, and Souldiers are dead, our Enemie becomes Master of Germanie, and of the Countries of Gulicke and Cleaue bordering vpon vs, and so shall haue bereft vs of our Sconses, and Forts of resistance, and thereby shall haue gotten and found out a fit and conuenient meanes, to effect his dissigne which is to ouer-runne and suppress vs? Truce is not made, but onely for these two ends, either thereby to prepare a better meanes to effect peace, or prouidently in the meane time, to make more prouision for warre. The first is without apparance: The second also hath no likelihood: for what meanes shall we haue to further warre, when we shall haue made a truce againe for a time, more then now wee haue? What meanes haue we now, more then we had before, we began the truce that is now expired? The West Indian Company hath beene so long time discontinued, great aduantages that then were apparant to be by vs had against our Enemie, are hindred,
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our common monney for money is not increased, and other matters let slip, which now I will conceale, and those that haue the ordering and governing of the State, well know: what apparance is there, that wee making Peace for certaine yeares, should be fitter for Warre then now we are? Then consider this well, that when the Truce is ended (how long soeuer it continueth) wee must of force begin warre againe: after the truce we are not to hope that we shall be fitter for warre: then what profit shall wee reape by Truce?

Secondly, I could wish and desire that any man would shew me the fruits that Truce procures vnto these Countries, if there be any: for vntill this time I could neuer see them. If any man can shew them, I am content to acknowledge mine owne error, and will aswell as others commend Truce. You will say, that those that inhabit the frontier Townes and places bordering vpon the enemy, haue a meanes to Till and plowe their Lands, and to reape some benefit thereby. This is something, but yet it is a particular matter: produce something that tendeth to the benefit and aduantage of the generality. For in such cases, as warre and truce are, wee must not consider nor respect any mans particular interest, but the benefit and commodity of the generality. Now see downe that which concerneth the whole body of these Countries, and you shall specially finde, that the whole Proruince of Zeeland, hath rendered a notable and most eminent hinderance in her Trade and Shipping. The King of Spaine hath sometimes stayed our Ships, and made them saue him, to the great

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hinde.

hinderance of their Trade, whereon much more dependeth concerning the generality, then any particularity, touching the plowing of Land. The West Indyaa Company which in the space of 12. / 13. of more yeares, might haue bin brought to good order and perfection, as the East Indian Company is, for the vpholding of our State, and a great hinderance to our enemies proceedings, and lessening of his meanes, is now but newly erected. Compare this with the first reason alledged, and let that preuaile which is of most importance. You may further say, that there are some drown'd Lands lying on the frontiers, that in the meane time were Ditcht vp, and made seruiceable.

1. This also is a particuler thing, and of no more value then the first. Those that inclosed them, knew well before that the Truce was to continue but 12. yeares, and therefore perswaded themselves that in those 12. yeares they might recouer their charges and reape some Commodity thereby, if it fell out luckely for them: what cause haue they to complain, if it fell out otherwise, who will they blame? but their owne improvidence, for disbursing so much money, vpon so small an assurance? How many Marchants reape losse & hinderance by their Trade, contrary to their expectations, and yet must beare it patiently, as a misfortune hapned vnto them. To reape a particular hurt or damage, (if there be any) the generall State must not therefore be hazarded.

Thirdly, say that those of Brabant and Flaunders in that time came ouer hither, and had meanes to recouer and enioy their Lands and goods that they had

had left and forsaken, This also is a particuler matter, & this particular case hath bin no great cause of furtherance to vs, which by the many and diuers complaints made by good men touching the wrong that is done them in the Countrey, is most manifest and apparant. The fourth reason that you may alledge is, that the people may goe and travell freely into Brabant and Flaunders, &c. But it is of the same nature with the rest, and being well considered, tenderth more to the hinderance, then benefit of the generality. For that many went into Brabant and Flaunders to buy wares, or caused them to be made there, because there they were good cheape, which to the profit and comodity of our Inhabitants they might haue bought or caused to haue beene made heere.

By this meanes also, those of the Romish Religion that dwell heere, might goe and heare the Preachers and Iesuites of the papisticall Church, and the Iesuites and Priests haue had conuenient opportunities to come into these Countries, and thereby not onely to harden the Inhabitants of these Countries in Spanish superstitions, but also against the Lawes of this Land, to incite them to disobedience and to conuey the money of this Countrey thitherward. But the fift, which is, that our Inhabitants might freely Traffique into our neighbor Countries, and into Spaine, is of most apparence, and greatest weight, if thereby wee had found any increasing of our Trades and traffiques. But this by experience is contradicted and denyed by our owne people, and although some particuler men hereby haue reaped some benefit, (which we must not deny) yet wee must against that inter-

pose the Arresting of our Ships in Spaine, and other Damages by vs sustained thereby, which are so great that the generall States themselues, haue thought much thereof, and for the same many times made complaints vnto the Arch-Dukes, but could receiue no contentment nor satisfaction : So that, the same that was a furtherance and benefit vnto some men, became a hinderance and discommodity to others.

But in respect of all these, I will heere set downe 4. notable benefits and commodities of this Truce, which I pray you note. The first is, that thereby we haue beene kept out of the West Indyces so many yeares, and that the voyage, which before the Truce was so apparant, the Inhabitants and Traders being at that time so willing to contribute thereunto, doth now cost so much paines and charges to erect it, and we are hindered from, and impeached of the aduantage, which in great apparance we might haue had against the West Indyces and Spaine. The second is, The hartfull Arminian faction, (a true childe of such a mother) for it is apparant that the Truce was, in a manner, hatcht and brought forth, to breed & bring vp that faction. The pursuite whereof, (which now I will not speake of) by those that in any sort are prudent & wise, is sufficiently known. The third is, the suppressing of the good Townes of *Aken* and *Wesfell*, the Incorporating of the Lands of Cleaue, &c. The raking of a good part of the Palatinate, and the force by the Emperour vsed in the Kingdome of Bohemia, and thereabouts, done by the King of Spaines power, and the Archdukes, whereunto they should not haue had sufficient meanes, If we had not had Truce

with

4. with them. The fourth is, the strength of the Pirats in the Straights, which haue almost bereft vs of our whole trade of Marchandize in and through the Straights: So that at this present wee must giue 16. or 18. in the hundred for assurance, which before we could haue had for 5. or 5. and a halfe in the hundred. Which Pirats heere had their first originall, from some of our Seamen of Warre that were discharged of their seruice, who haue made themselues strong by ioyning with Turkes and other Vagabonds and wicked persons, which they should neuer haue had the meanes to effect, if our Ships of warre had bin kept in the Straights, and vpon the Coast of Spaine, as that braue Captaine *Jacob van Heemskerkes* voyage, that lost his life for his nating Countrey, when he had that notable victory before *Gibraltar* witnesseth: whereby the Spaniards were put into such a feare, that the memory of our Ships made them to shake and tremble. These are fruits, for the benefit of the generality, (but little for our good) that specially sprung out from the Truce. The first and the third, (besides our hinderance) were a great benefit to our enemies. The waight of the second and fourth, euery day are an oppression vnto vs. This is our account, he that hath a desire to adde any thing hereunto, may collect and narrowly gather, the fruits which our enemies, haue to their aduantage drawne from hence.

Thirdly, and who doubts, that the enemies drift in making of the Truce, was not specially for his own profit, and our hinderance, thereby to strengthen his owne State, and to weaken ours? He that knowes not his Nature, let him read former Histories, and to

be short, the notes made vpon *Perkins* Propositions, and he shall easily see and perceiue, how our enemy hath alwayes sought to rimate & subuert our State, For when he could not doe it by force of Armes, he went about it by treaty of Peace, and sometimes by Armes and treaty of Peace together. It is said before, that Truce was made to two ends, on which of them soeuer our enemy layes holde on, he expecteth and hopeth for an aduantage, he offers you Peace with a faire shew, but he makes the ground thereof to consist in the acknowledgning of naturall Princes. If you accept it, you are vnder his power, and as long as you accept not thereof, he will onely make a truce with you, vnder a deceitfull vayle; dealing with vs, as with free Countries, whereas he hath a drift, thereby to breath himselfe; and withall to make better preparation for the Warre ensuing. He knowes that thereby he keepes vs out of the West Indyes, and his Hauens, that so hee may safely bring home his rich Ships: he knowes that if he were not in doubt of Vs, he could fall vpon and inuade our religious friends and Allyes: he knowes that the Prince of Orange, that olde experienced Soldiour and Commaunder, in time will wax olde, and that the rest of our chiefe Commaunders in the warres, may dye, or take another course for themselues, and that we once becoming negligent and careles, may the lightlier be inuaded, he in the meane time hauing alwayes meanes to imploy his Soldiours else where, and to exercise them in Armes. Therefore, if he seeketh to enter into any treaty of Truce with vs, it is onely to deceaue and spoyle vs; to diuert vs from warre by Sea, for the
which

which he most feareth vs: To make him selfe master of Germany, and of the Countreies of Gulicke and Cleaue: To shewe sedition and faction in our State, by secret means if it be possible: at least to make vs negligent and careles, and to weary and overthrow our selues with the burthen of our owne affaires; And say that we should make a Truce with him, yet wee haue no assurance of securing our selues from Warre: For as his Soldiours in Germany and other places, are vsed and imployed vnder the Emperours name, so hee will also pretend diuers actions, in the Emperours name, to make warre vpon vs, whether it be vpon pretence against some Townes in the vnit-
ed Prouinces, that in former times were ioyned to the Empire, or for that wee haue ayded and assisted the Emperours rebels; (so called) and such like deuises. Then, being bound by a Truce, not to doe any thing by Water against Spaine, nor against Brabant nor Flaunders, &c. to take any advantage; nor to warre vpon the Emperour, see what satisfaction you shall haue by Truce: And this without doubt, is the marke whereat your enemy aymeth in the time of Truce.

Then Peace being impossible to be made, & Truce hurtfull; what resteth onely to bee expected but warre? Warre of it selfe certainly is a dangerous beast, and he that taketh pleasure in warre, is a man of a cruell and inhumane minde. But what shall we doe, when we haue to deale with an enemy, against whome without warre, we can not assure our selues? Nature is selfe teacheth vs, to defend and preserue our selues, our Wines, our Childre, and our Posterities,

rities, and therein to vse the fittest and conuenientest meanes that we may or can finde out. But you will say that warre is vncertaine, and who shall secure and warrant vs to haue the victory, and that we shall benefit more thereby, then by Truce: Our lawfull and good cause (I say) and the most puissant God; that hitherto hath so powerfully and wonderfully holpen vs, will doe it. By Warre there is alwayes some advantage to be had, but by Peace nothing but disadvantage. It is better to imbrace that which hath an apparance of profite and commodity, then that whereby wee are to attend nothing but mischiefe.

But you will say, that our Prouinces are bare of meanes, that is, of such meanes, as are sufficient to withstand the great power that our enemy now hath brought together. Behold, this is the benefit of your Truce, if it be so, what haue we gotten by the truce? Yet let vs not so much discourage our selues without cause or reason; we wil not foolishly brag of our own strength: for it is nothing without the blessing of God. But yet it stands not (God be thanked) so bad with vs, but that by the increasing of the meanes, willing contributions of the Commons, and specially good Husbandry, it may well be redressed. Let vs not tempt the Lord our God: where were the means when our fore-Fathers first began, when wee could hardly bring 1500. Gilderns together at one time, therewith to raise a few Soldiours? yet then we depended vpon our God, and vsed the meanes that we had, and shall we now, when our God hath prouided so good meanes for vs, therewith not onely to defend our selues, but also to suppress our enemies,
complaint

complainte of want of meanes. But in former times (you say) we were holpen by confederacie with England, Fraunce, and some German Princes, whereof now we have no great hope: Touching yde, which by such meanes we might haue, for some seasons; I will now not speake of it, wherof we may see the effect when time serueth.

Thus much onely I say: where was this confederacie, when by meanes of the league in Fraunce, the murder happened in Paris, & the Prince of Orange by that meanes, was bereft of any ayde in Fraunce (which he then expected from thence?). When the water Gulen were forced to leape England, and thereupon desperately fell vpon the Briell: When we made our neede & necessary knowe round about to all our neighbour Princes, and desiring ayde, euery one withdrew his hand from vs? Wee made a contract with our God, and found and felt his powerfull hand stretcht out vnto vs from heauen. Let vs now by true conuersion and humble prayers make a contract with him, and hee will helpe vs: and yet wee are not now also altogether voyde of confederates and humane ayde. Then also wee knew not what strange voyages were, we had no power at Sea, wee knew not how to inuade the King of Spaine as wee now doe: wee had not tryed what it was to trafficke in India, nor what our Ships could doe on the coast of Spaine, &c. which meanes being well employed, are sufficient, by Gods helpe, to overthrow our Enemies, and to set our selues and our neighbours in a peaceable and secure State. But further you aske vs, whether we shall make all the world to become our

Enemies, and said that wee see what an entrance is made in France and else where, that we must looke and beware, that wee doe not stirre vp and prolioke the King there, and others, by our warres: that those of Collen and others, being hurt and endamaged by our warres, will also fall vpon vs.

These are matters which seeme to be of great waight to be considered of by our State. But what thinke wee, that by making peace, wee shall winne their affections towards vs? I would gladly aske you how by trute that is apparant to be seene? But let others intreat thereof: for our Religion, we are hated of all those that are Papists, (specially of such as entertaine the Iesuites) what faire countenances so euer they make vnto vs: which, if they once got the vpper hand against vs, they would sufficiently shew. But when they once shall see vs by warre, overcome the King of Spaine, they will all (as heretofore) be our friends, specially when they see that his dissigne of making himselfe Monarch of all Christiandome, hath failed him. Those that are any thing pollicicke, and are not to obstinately bent against Religion, will commend our State, and seeke to contract themselves with vs: in such manner that by our war with Spaine, our security against him, and friendship with all the world, wee shall rather be admired and withstand him.

Shall wee then (say you) alwayes continue in warre? Yea, as long as our fore-fathers intent was, that wee should goe forward therewith, vntill by Gods blessing, we may attaine to any good issue, for the security of our selues and our neighbours, and
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our Enemie thereby so farre subiected, that he shall
 haue no more meanes to molest and trouble vs or
 our neighbours. But when the King of Spaine sits
 still, and lets vs liue in peace, what reason haue we to
 inuade him? Assure your selues, if he doth not make
 a truce with you; that he will no longer sit still; then
 vntill hee shall spie an aduantage to doe something
 against you; it shall cinely be to win time; and to
 strengthen his meines, and then with greater force
 to fall vpon you. It is a good thing for a man to pre-
 uent his Enemies blowes: *Præstus* (saith the Latine
 Proverbe) *præuenire, quamq̃ enemi.* It is better to
 prevent, then to be prevented and sodainly inuaded.
 Wee said that aduantage is good to a poore man,
 Truce is graunted but for the space of twelue yeares:
 the time being at an end, it is warre againe, and euery
 man is at liberty to doe the best that hee can. Your
 Enemie onely seekes to rocke you asleepe; and will
 not spare you, when he seeth aduantage. Then why
 doe you not looke vnto it? Our good friends and
 kinmen in Brabant and Flanders sigh vnder the bur-
 then of the Spanish yoake, and long after their free-
 dome, fearing nothing more; then that by meanes
 of a truce, they should be prevented and bereft there-
 of. Wee are bound vnto them, for they were once
 vnired with vs; and together with vs abandoned the
 yoake of the King of Spaines obedience, and bare
 the burthen of the warre as well as we; but by force
 of armes, they were withdrawne from vs; wee must
 not in respect of their honour and oathes forsake and
 abandon them; but are bound to seeke all the meanes
 wee can, to ayde them to recover their former free-
 dome,

dome; and againe to waite them vnto the body, from the which by force they haue bene ronne.

All which things being well considered, In my iudgement it seemes, (according to the constitution of our State, and of our Enemie,) Warre is much profitabler and better for vs, then Truce: By precedent examples men commonly iudge of future euent, for what reasons may be presumed, that a new trace to be made, will be more beneficiall for vs then the former was? *Ex adiutibus & laetibus*, Physicians say, *sumitur in morbis indicatio*, By that which helpeth or hurteth, men iudge what is to be done in healing of diseases. Our sicknes is a feare of the domination and Tiranny of our Enemie. Now to finde out the best remedies to helpe it, let vs looke what in former time did helpe, or hinder it, and so we shall proceede prouidently, wherin also your fore-fathers hauing walked, knew well, (and did manifest vnto all the world by good and liuely reasons) that all treaty of peace with the Enemie, was dangerous and hurtfull for their State: which reasons ought to be well grounded in our hearts, and continually placed before our eyes; by one not long since being briefly collected & set down by the annotations made vpon *Peckins Propositions*, wherein wee ought to be better confirmed, in respect that wee our selues by experience haue found out the effect and truth thereof.

To prouidence we must ioyne courage, for without that, prouidence produceth nothing else but dastardly cowardlines, as courage without prouidence is nothing else but rashnes. The greatest hurts and inconuenience in warre, proceed from the want of
either

either of them. Great Citties and strong Forts are many times overcome and taken for want of courage, and if wee reape any good by providence, and doe not courageously execute the same, it is to no effect. Our courage first is grounded vpon God, who so many times heretofore, against mans expectation hath holpen vs, For if God be with vs, who can be against vs? Secondly, In our iust cause, which haue God alwayes for a helper, a good cause may for a while be suppressed, but not alwayes continue so: It may well for a time be troden vnder foot, but neuer wholly overcome. *Tandem bona causa triumphat.* And lastly, by noting the good meanes which God hath put into our hands. Our fore-Fathers had not the able meanes by a great deale, and yet trusting in God and their iust cause, they did courageously and providently withstand the enemy. It should be a shame for vs, being their Successors, hauing that meanes which we haue, to be without Courage. *Degeneres animosum y. arguit.* Feare is a signe of dastardlinesse. If we doe not imitate them with the like courage, wee are not worthy to be called the Children and successors of such courageous Fathers. They shewed their courage, when with so small meanes they resisted so great an enemy, when in the vttermost extremities, they did not abandon the maintenance of their iust cause, when they courageously withstood great sieges and powerfull assaults, when in time of distresses, they denyed to hearken vnto any treaty of Peace, (being thereunto solicited and inuued by the Emperour, the Princes of Germany, the Queene of England, the King of Denmark, & others)

as hurtfull to their State, which also appeareth, by the resolute and courageous answer made by the generall States vnto the Archduke *Ernestus* Ambassadors in *Anno Dom. 1594.* saying, that they were determined to continue in their hope and refuge that they expected from God, by his most puissant constant hand and goodnes, to see a good and a commendable issue of their Iust cause, not onely in the v-nited Prouinces, but also in the other Netherland Prouinces, for the aduancement of his Honour, and his holy worde, and the welfare of these Countries.

Now to ioine those two vertues, Prouidence and Courage together, it is necessary and requisite to preuent two great hinderances, which are nothing else but two great plagues in all States; that is, Jealousie and respect of our owne benefit, commonly they goe together, and the one produceth the other, when any man bendeth his wit and all his actions onely to seeke his owne benefit; he thinkes euery thing too much that another man hath; when he cannot haue a part therein. They are right stepmothers of all controuersie, and the meanes and causes of the ruine of all Common-wealths. For *Concordia res parue crescunt, discordia magno dilabuntur.* Vnity bindeth, but Discord vnbindeth, and when euery man hath a respect to his own particuler benefit and commodity, the generall cause goeth to decay. They are the true enemies of the two Vertues aforesaid: They blinde the eyes of Prouidence, so that men can see nothing, but that which onely serueth for the benefit of both, and bereaue men of Courage, when they doe but once conceiue that the profit which is hoped for seemeth

seemeth to be hindered. And what aduantage is there, in seeking after our owne particuler benefit? If wee get one peece heere, and another there, what good will it doe vs, when the generall commodity is lost? For the generall good being lost, the particuler cannot continue. As it is a Maxime by Christ himselfe set downe in his holy worde, saying: *First seeke the Kingdome of God, and righteousnes, and all other things shall be giuen you.* So it ought to be a Maxime in all good and politicke Gouvernements, to doe Iustice, and procure the good of the generality, and particuler profit will of it selfe come vnto you. Then let this be our conclusion, By Prouidence wee shall see what is needfull for vs, that our enemy may not deceiue vs, and by Courage (committing our good cause into the hands of God) wee shall boldly goe forth to warre against him. And binding these two Vertues together, by the band of Loue, and generall furtherance of the common good, and thereby driving our enemy the Spaniard from our borders and frontiers, both the particuler and generall good and benefit shall be procured.

FINIS.
